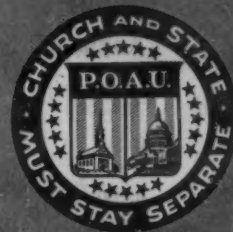


# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 7, NO. 2

FEBRUARY 1954

### **Thousands Attend POAU Conference; Basis for Brotherhood Outlined**

Equality before the law and mutual respect among all churches were named as the first principles of brotherhood by speakers at POAU's Sixth National Conference on Church and State, held on January 20 and 21 in Washington, D. C., and attended by thousands of persons from some thirty states of the Union.

Executive Director Glenn L. Archer, in his address at Constitution Hall, said that a leading cause of current religious tensions is the "absolutist" bent of the Roman Catholic hierarchy. He shared the speakers' platform with Emmett McLoughlin, superintendent of Memorial Hospital of Phoenix, Ariz., and a former Roman Catholic priest, who contended that the hierarchy's indifference to human values and social welfare had forced him to leave the priesthood.

"Only the Vatican and its political representatives in the United States," Archer declared, "cling to the medieval notion that God has ordained them to rule the Universe; that the state has a duty to support the 'one true church,' and repress the 'heretics.' Those who implement this absolutist philosophy disturb the peace, produce tensions, attack American public schools, threaten the Bill of Rights, and destroy the unity needed at this critical time in human history."

He called the American system of religious liberty "the only workable plan for a free world of many creeds," and said that it rests upon the principles of "respect for another's religious belief," "equality of every man's religion before the law, with special privilege to none," "absence of religious test for civil office," and "freedom from deadly entanglements arising from tax support of churches."

Contrasting this system with the authoritarian system which he said prevails in most Roman Catholic countries, Archer recalled that when Cardinal Ottaviani of Rome last year "called upon all Roman Catholic states to extirpate Protestantism

[*Church and State*, September, 1953], non-Catholic leaders and legislators were grieved that a high-placed leader should show so little regard for the brotherhood of man." The POAU leader added that Senator Alexander Wiley of Wisconsin had well stated the problem when he observed in an address: "It is particularly saddening to us [Americans] that numerous nations which are actively aligned with us in the free world coalition against Communism seem unwilling to grant a full measure of religious freedom to their own citizens and to visitors within their shores" (*Church and State*, May, 1953).

Archer expressed particular concern over growth of the Roman Catholic parochial school system at the expense of the public school system, and said that Roman Catholic Archbishop Richard J. Cushing is one of the most zealous leaders of this trend, seeking "to make . . . Boston another Quebec." The Archbishop, he noted, "has purchased twelve public school buildings in two years at sub-basement bargain prices—ranging from \$200 to \$12,000—and converted them into parochial schools." Roman Catholic parochial school textbooks, the POAU leader said, contain passages which would alarm freedom-loving citizens if they read them, and cited the Roman Catholic parochial high school textbook, *Living Our Faith* (used in some public schools where nuns teach), as an example. This textbook, he said, refers to separation of church and state "as a 'compromise' barely acceptable to Roman Catholics in the United States." "Consider for a moment," Archer asked, "the cumulative effect of such

### **New Battle Looms Over Oil-for-Schools Bill**

The stage has been set for a new struggle in Congress over the question of federal aid to education, Executive Director Glenn L. Archer told 200 guests attending POAU's Sixth Annual Banquet on January 20 in Washington's Calvary Baptist Church building (see story on page 2).

In a special announcement from the platform after Congressman Tom Steed's address, Archer informed the gathering that on the previous day Senator Lister Hill of Alabama had re-introduced his amendment for federal aid to education out of revenues to be derived from the oil resources of the Outer Continental Shelf—an amendment which POAU regards as defective because of its omission of the word "public" from its description of schools to be aided. The measure, designated in the current session as S. 2763, calls for "grants-in-aid of primary, secondary, and higher education."

Archer urged friends of public education to get in touch with their senators and representatives on the issue. He recalled that POAU's warning during the last session of Congress ("Church and State," September, 1953) met with a widespread response among local church and fraternal groups which adopted resolutions on the subject and sent them to Capitol Hill. This process, he said, must be repeated in order to prevent the diversion of large public sums to sectarian institutions. The following senators are listed as sponsors of S. 2763: Douglas, Neely, Langer, Morse, Sparkman, Kefauver, Chavez, Humphrey, Hennings, Lehman, Murray, Gillette, Fulbright, Kilgore, Green, Magnuson, Jackson, Mansfield, Pastore, Kennedy, Wiley, Clements, Mundt, Symington, Johnson of Colorado, Johnston of South Carolina, Monroney, McClellan, Stennis, Ives, Frear, Hunt, and Case.

teachings on four to six million young minds year after year."

The speaker also discussed the problem of tax support for hospitals which operate under the Roman Catholic hospital code. He cited a current struggle in San Jose, Calif., where ten

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## Sugar-Coated Subversion Assailed by Rep. Steed

Attempts by certain church groups to undermine the constitutional principle of church-state separation are just as "subversive" as Communist assaults on American institutions, Congressman Tom Steed of Oklahoma declared on January 20 at the Sixth Annual Banquet of POAU, held in the Calvary Baptist Church building in Washington, D. C. POAU President Edwin McNeill Poteat, in another address scheduled for delivery at the banquet, pointed out that Roman Catholic churchmen in the United States "reflect, in their own way, the reasons for the organization of Protestants and Other Americans United for Separation of Church and State" when they show an awareness of non-Catholic "apprehension" over the Vatican's objectives in America. (Dr. Poteat's airplane was grounded by bad weather conditions, and he was unable to appear personally at the banquet.)

"Any move," said Congressman Steed, "to change our basic constitutional principles is a move to subvert the things we cherish most. Such a move holds deadly peril when it is sponsored by apparently Christian-minded and well-intentioned people. It is deadly even when use of force is not involved. It is most insidious and deadly when it comes in cleverly concealed ways designed to lull our alertness and to beguile our acquiescence and acceptance. A sugar-coated pill of subversion will kill freedom as surely as a bullet. . . .

"Perhaps the most vital manifestation of full freedom and its enrichment that we have evolved is to be found in our system of public education. Wise forefathers knew that a blueprint for freedom was not enough—the citizenship had to be trained and educated to live and practice freedom, to meet its obligations as well as enjoy its privileges. . . .

"These facts bring us logically to the point, I believe, where we must realize that efforts to thwart or curtail public education are in themselves indirect, if not actually direct, attacks upon the basic principles of freedom, including the freedom to worship as we please. . . .

"State after state has departed from its original position and now shares public funds with private schools. In fact, public schools have disappeared entirely from some American communities. . . . I think it is

## 'CLOAKROOM' CONFERENCE



Congressman Steed (left) converses with Dr. Cranford, host pastor, before Sixth POAU Banquet. (See story on this page.)

quite obvious that each succeeding generation of Americans will have more and more citizens who have not been taught the basic fundamentals of separation of church and state, and who can say how long it now will be before a majority of citizens will accept the curtailment or elimination of this Article [of the Constitution]? . . .

"In the United States, where the ultimate in separation of church and state is to be found, we see that every church—even the one which would destroy this separation—has prospered beyond its achievements in any other land. Here, free to run their own affairs, but prohibited from meddling in politics, the churches have reached their grandest peak of service and salvation to mankind. . . .

"I say to you that those of us who oppose change must ever be alert to all the disguises and ruses enlisted by the enemies of this Article [of the Constitution]. . . . there would be no issue if the enemies of our constitutional form of government would cease trying to undermine and change it.

"The greatest burden for this guardianship of principle rests in the Congress. Repeated attempts are made to drive a wedge here. . . ."

In his conclusion, Congressman Steed compared America's freedoms to a Grand Arch whose keystone is the separation of church and state.

"We stand ready," he told his audience, "to defend this Grand Arch against all enemies."

### "Sauce for the Goose"

The theme of Dr. Poteat's address, as indicated by its title, "Sauce for the Goose," was that each church, in claiming freedom for itself, is morally obliged to seek the same freedom for other churches. He went on to observe that certain "liberal" Catholic leaders are today embarrassed by their church's insistence that it alone possesses the truth and should therefore be state-supported, and quoted

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CHURCH AND STATE



## NEWS From Far and Near

◆ "We Norwegians have been sending missionaries for the past 100 years to various parts of the world to spread our own religious ideas," observed Leif Caspersen in the Oslo "Dagbladet" recently. "Why should we now bar our doors if others should wish to send missionaries to us?" He was referring to paragraph 2 of the Norwegian Constitution, which bars Jesuits from the country. His comment is reminiscent of POAU's statement that the "brotherhood of man cannot be attained unless every church recognizes the right of every other church to propagate its doctrines without hindrance." ("Can the Churches Be Good Neighbors? POAU Outlines Policy for Dr. Eisenhower," "Church and State," October, 1953. Reprints of this statement are available upon request.)

◆ The 1933 Concordat between the Hitler regime and the Vatican has been declared in full force and effect by the current government of West Germany, which, in its recent annual report, states that "the Concordat, especially its school provisions [for government support of confessional schools], is binding on both the Federal Republic and its individual states." . . . The recent fourth annual Lutheran stewardship conference at Minneapolis, Minn., was told by the Rev. Carl Mau that under the German pattern of church-state union ninety-eight per cent of the people are nominal church members, while only about five per cent are regular church-goers. The government's policy of collecting taxes for the churches, he said, has a "deadening" effect on the interest of the members.

◆ Maryland residents may clean their sidewalks on Sunday without fear of arrest—unless a neighbor objects. That, in substance, was the position taken by State's Attorney Walter W. Dawson recently. Earlier, he had indicated that police would arrest violators of a 231-year-old law banning certain kinds of activities on Sunday, but he had been deluged with protests, particularly from Seventh-day Adventists in the Takoma Park area. In his revised statement, the state's attorney said that policemen would not themselves "swear out a warrant for a blue-law violation," but private citizens might still do so, in which case the law would require prosecution.

◆ Rumors of the impending appointment of a "prominent Protestant layman" as the first Canadian envoy to the Vatican were put to rest recently by Prime Minister Louis St. Laurent, who told a Roman Catholic labor delegation that he could not make the move because there are "still too many people who would see in such an action a religious gesture that would hurt their own religious feelings."

◆ The Welfare and Health Council of New York is "still in business" and making progress in spite of its "serious crisis of last spring," Executive Director J. Donald Kingsley told the organization's delegate body recently. (The "crisis" had been caused by the withdrawal of Roman Catholic agencies over the Council's policy of allowing planned parenthood groups to participate—see "Church and State," February, June, and July, 1953.) President Carl M. Loeb, Jr., said that the Council now has 360 member agencies, as compared with the "pre-crisis" figure of 381 last June 30 and the "post-crisis" low of 337. He also noted that it had ended 1953 with a \$16,200 deficit and planned a 1954 budget that will be \$50,000 higher.

◆ An "overwhelming majority" of Spanish workers are not practicing Roman Catholics, the church magazine, *Ecclesia*, stated in an article published last month. Among other startling conclusions in the article were the following: "The workers prefer to see the priest aloof from politics. The workers believe that both the church and the priest are more inclined toward the moneyed than the humble classes. . . . The majority of the workers are indifferent because of ignorance as to whether the relations between church and state are closer or not; however, they prefer the independence of both powers [separation of church and state]." *Ecclesia* is the only Spanish magazine not subject to government censorship.

◆ The Southern California-Arizona Methodist Conference has agreed to a request of the Arcadia, Calif., city council that the denomination build and run a \$1,750,000 municipal hospital which will be supported partly out of federal funds under the Hill-Burton Act.

## Six American Evangelists Ordered to Leave Italy

"Continued difficulties" besetting American evangelists in Italy will be reported on by Cline R. Paden of Brownfield, Tex., in scheduled conferences with colleagues in the United States, it was announced recently.

Just before leaving Rome for his visit home, Paden revealed that six Church of Christ ministers had just been refused visa extensions by the Italian government and had been ordered to leave the country. His own visa, Paden noted, had just been renewed after expiring last August—but only after repeated representations by American officials on his behalf.

Paden's observations were borne out by the Rev. Achille Deodato, president of the Federal Council of Italian Evangelical Churches, who was in New York last month for a stop-over on his way to fulfill a lecture engagement at the Florida Chain of Missionary Assemblies. Deodato, moderator of Italy's oldest and largest Protestant body, the Waldensian Church, said at a dinner in his honor that Italian state officials have failed to act on behalf of non-Catholic churches whose ministers and members are still being harassed by the police in violation of the religious liberty guarantees of the 1948 Constitution. He contended that the constitutional articles give clear assurances of "perfect freedom to all religious minorities," but government officials excuse current repressions on the ground that new legislation must be enacted to "explain" these articles.

Deodato noted that the Waldensian Church has been relatively unmolested, but that foreign missionary groups—and particularly the Pentecostals—have been subjected to varying degrees of "persecution, discrimination, menaces, and restrictions."

### Catholic Divorce Lawyers Face Excommunication

Automatic excommunication will be incurred by Roman Catholic lawyers of the Lafayette, Ind., diocese if they handle civil suits for separation or divorce without permission of diocesan authorities. The Lafayette diocesan synod adopted this rule along with another which decrees excommunication for persons abandoning the communal residence of marriage without the bishop's permission.

## Cure for 'Tensions' Offered at 6th POAU Conference

(Continued from page 1)

nuns have been empowered by the hospital administration to determine which doctors may use the hospital's facilities. (See story on page 8.) He also reviewed an earlier struggle originating at St. Francis Hospital, Poughkeepsie, N. Y., two years ago, when seven staff physicians were told by hospital administrators to either resign from the local Planned Parenthood group or resign from the hospital staff (*Church and State Newsletter*, March, 1952).

POAU's legal staff, Archer continued, has "helped to stop or prevent the flow of approximately \$28,000,000 to sectarian agencies" in various states, including Missouri, Colorado, New Mexico, Michigan, Wisconsin, and Minnesota, and said that a significant case is now pending in Marion County, Ky., where garbed nuns are employed in "public" schools and drawing tax-free salaries which they turn over directly to the religious orders to which they belong.

"We ask no rights for ourselves that we do not concede to others," the POAU executive director emphasized. "Protestants have no right or business using schools owned by all the people for sectarian purposes. If Protestantism is worth its salt, the church, the private school or Sunday school will suffice to implant the faith. My pioneering grandfather reared eight ministers on a cattle ranch in Kansas. He never asked for released time, state aid for sectarian teaching, or any other state favors to encourage religion in his children. A good home will do more for a child's religion than all the tax money in the world."

Archer said that recent discussions with eminent Roman Catholic prelates had given him "some hope" that greater understanding between Catholics and Protestants may be reached on the question of church-state relations. "Roman Catholic textbooks [which now teach against separation [of church and state] and other creeds may be revised to give a more thoroughly American point of view," he observed.

The speaker quoted the maxim of an ancient Roman lawyer—"We are in bondage to the Law that we may be free"—and asked: "When will we learn that Sunday laws by Protestants, appropriation laws by Roman Catholics, and other legal compulsions of belief undermine religious liberty?

When will we learn that the power of the law which keeps sectarianism out of the public schools is the same power which protects and defends it in the churches, homes, and private schools? We cannot have it both ways and still be free."

He concluded with a plea to his audience and all their fellow Americans "to adhere firmly and uncompromisingly to the best 'precedents' in American history and not the worst. Religious leaders who thirst for secular power or the backing of secular power are 'out of bounds'; they follow the worst of our [colonial-era] traditions. . . ."

### "From Priest to Citizen"

McLoughlin, entitling his talk "From Priest to Citizen," described the long spiritual struggle which led to his break with the Roman Catholic Church in December, 1948, and asserted that one-third of the class with which he was ordained to the priesthood "have deserted the hierarchy" and that something like "thirty per cent of all Roman priests leave Rome." "I know ten priests who have quit from St. Mary's Church in Phoenix where I lived for fourteen years," he said. "I personally know approximately one hundred ex-Roman Catholic priests. The number of priests quitting the priesthood is kept as secret as possible."

Drawing on his personal experience for insight into the attitudes of disaffected priests and laymen, McLoughlin observed:

"Many sincere Roman Catholics are perturbed about their church. It is their birthright and they want to be proud of it. But (secretly or among their close friends) they deplore its financial rapacity, its political alliances, its archaic moral doctrines which they either ignore or permit to ruin their lives and their marriages. They continue to hope that it will change, that it may become more charitable, less aggressive, and more realistic in faith and morals."

The speaker expressed his firm belief that, were it not for the bonds of fear—"fear of Hell; fear of family; fear of the public; and fear of destitution, deprivation, and insecurity"—seventy-five per cent (rather than the present thirty per cent) of the priesthood would leave. He said that his years of study as a Franciscan

seminarian were "years of seclusion from American life," during which he was led to believe "that I alone was a normal Christian, privileged to commune with God, that the American way of life was a pagan, sinful thing, a rebirth of the Roman Empire and destined to the same disgraceful doom in the ashes of future history. I came to believe that the American government is to be tolerated though wrong; tolerated because it gives unlimited freedom to the Catholic Church; wrong because it gives freedom to other churches. I came to believe that the ideal form of government is the one in which I was living in my seclusion of spirit, the day when the Papacy made kings and the power to govern came from God to the king through his 'representative,' the Pope. . . ."

McLoughlin observed that the opportunistic though basically uncompromising policy of the hierarchy was reflected in a statement issued by the Roman Catholic Bishops of America at the third council of Baltimore, which he quoted as follows:

It is obvious in countries like our own where from rudimentary beginnings our organization is only gradually advancing towards perfection the full application of these [Roman Catholic] laws is impracticable; but in proportion as they become practicable, it is our desire not less than that of the Holy See, that they should go into effect.

"Roman Catholic lobbies, sometimes actually composed of priests," the speaker said, "try to prevent the passage of laws in Congress and in the state legislatures that they do not like, and they actively promote laws they do want. This meddling includes not only laws that might conceivably hurt them, such as some tax laws or laws possibly affecting their freedom, but also laws affecting the freedom of belief and action of non-Catholics, such as laws on birth control, divorce, and sterilization. The Catholic papers have bragged recently that for the thirteenth time Catholics have prevented the passage of a law in Connecticut that would have permitted doctors only to give birth control advice to their patients."

### "Vital to All"

As a hospital superintendent of many years' standing, McLoughlin gave details on "a field that is vital to all of us and that has to a great

(Continued on next page)

CHURCH AND STATE



## CONSTITUTION HALL NOTABLES



Dr. Joseph M. Dawson, Glenn L. Archer, and Emmett McLoughlin are shown above (left to right) just before POAU's Constitution Hall mass meeting on January 21.

### 'Tensions' Cure Offered

(Continued from page 4)

extent come under the domination of the Roman Catholic hierarchy."

"Catholic hospitals," he said, "treat almost half the nation's private patients. Their nursing schools train almost one-third of the nation's nurses. Yet Catholic hospitals operate, not according to the laws of our states or according to the laws of the United States, but according to the canon law of the Roman Catholic Church. Their doctors, whatever their personal religion, are governed, not by the Code of Ethics of the American Medical Association, but by the Code of Ethics of Catholic Moral Theology. And you, if you are a patient in a Catholic hospital, must abide by that foreign code even if it means your death. . . ."

"The Catholic Hospital Code forbids the following: direct abortion regardless of the reason; embryotomy or craniotomy of a living fetus; direct removal of a non-viable fetus from the Fallopian tube in ectopic gestation; sterilization for the purpose of producing sterility, regardless of the reason; and contraceptive advice."

To prove these statements, McLoughlin quoted from page 137 of *Moral Theology*, by the Rev. Heri-

bert Jone, published under the Imprimatur of the Archbishop of Baltimore by the Newman Press in 1952. He also quoted the instruction appearing on page 88 of the book: "Sisters in a hospital may not summon a non-Catholic minister for a dying person to assist him in death."

Throughout his address, McLoughlin clearly showed that he regarded his break with the Roman Catholic priesthood as a rebirth through which he had passed. "It is difficult," he said, "for me to express my personal appraisal of American democracy without perhaps appearing to the critical intellectual mind to be maudlin and sentimental. I *am* sentimental about it. Before leaving Romanism I scorned the displaced Pole or German or Yugoslav who, when granted American citizenship, passionately clutched the American flag, kissed it, and openly wept. But I do not scorn him now. I feel just as passionate. . . ."

Coverage of the Sixth National Conference in this issue is necessarily incomplete because of space limitations. High lights only are given.

### Quebec Forgets History, Bans 'Martin Luther'

The provincial government of Quebec recently acted to prevent Martin Luther from disturbing the people's peace of mind—the same Martin Luther who disturbed the Pope's peace of mind four centuries ago.

"It has always been the goal to keep religious conflict to a minimum in Quebec, where we have so many varied groups," declared the chairman of the Quebec Film Censorship Board as he announced that the prize-winning Louis de Rochemont film, *Martin Luther*, would be banned from public showing in the province. He pointed out that in the past other films had been banned because of objections from non-Catholic groups.

In taking this action, the Quebec officials show that they have learned nothing from history. When was "peace" ever achieved at the price of freedom? In his own day, the greatest powers of censorship and coercion were leveled against Martin Luther—yet his cause grew stronger in direct proportion to the effort to suppress him.

"There can be no national unity in Canada," declared the Canadian Church Press Association in a letter of protest to Prime Minister Louis St. Laurent and other political leaders, "without the reciprocal and mutual will to understand one another. . . ." The statement, signed by Dr. John McNab, a Presbyterian and the Association's chairman, and the Rev. Harold Trinier, a Baptist and the Association's secretary, charged that the ban was a "grave injustice," not only to 400,000 Protestants in the Montreal area, but also to "those who are not of the Protestant tradition . . . who desire to see the picture. . . ."

The Quebec censorship board has not been alone in using the "let's-keep-the-peace" line as an argument for thought control. Last November, the Bishops of the United Evangelical Lutheran Church in Germany—of all persons!—themselves proposed that some scenes in *Martin Luther* be modified "in order not to hurt the feelings of Roman Catholics." Persons of all faiths—Roman Catholic, Lutheran, or any other—may judge for themselves whether such an attitude is worthy of any free people.

Another restrictive action has been taken by the Quebec legislature, in the form of a law banning door-to-door distribution of tracts "insulting" any religion in the province.

## Priests Exercise Thought Control, Taylor Declares

Charging that an ecclesiastical form of thought control is practiced in Roman Catholic countries, Dr. Clyde W. Taylor, secretary of affairs of the National Association of Evangelicals and a POAU board member, spoke on the subject "Behind the Purple Curtain" at a January 21 morning session of POAU's Sixth National Conference on Church and State, meeting at the Mount Vernon Place Methodist Church, Washington, D. C. Excerpts from his address follow:

### What Is the Purple Curtain?

Here we are dealing, not with an iron curtain maintained by a state, but with control by the Roman Church over the minds and wills of men. In this the Roman Church completely departs from the true Christian concept of freedom. Christianity has always taught, when true to the teachings of Christ, that man is a free moral agent. As such he is free to choose whether or not he wants to be a Christian. He is also free in his own responsibility, he is responsible to God for his decisions. The Roman Church denies this behind the curtain. The Church will make the decisions; the Church is responsible. The Roman Catholic obeys; he has no choice if they can help it.

With no embarrassment whatsoever, the Roman Catholic Church wherever possible erects its Purple Curtain and says, "The Church is supreme, government must conform to and support the Church."

### What Happens Behind It?

Not only does the Roman hierarchy demand that all civil laws conform to Canon Law and thus establish its own moral standards, in Purple Curtain countries it also dominates the educational systems. I have visited Roman Catholic countries where after 400 years of Roman-Church-controlled educational systems, as many as eighty-five per cent of the people are illiterate. I have had parents come to me in Latin America and tell me that after three years in Church schools the children have all become religious fanatics but still can't read or write.

Two fruits bear abundantly in Purple Curtain countries, as they do in any totalitarian state. Such a state produces a society of men and women who can only think in terms of complete personal submission. It produces a people so enslaved that they will accept any alternative to get free. Tragically it is unable to govern itself—the Church destroys that ability—so one after another of the Purple Curtain countries turns to totalitarian Communism.

### What Reaction in the World Today?

SPAIN.—Westbrook Pegler stated last August, "No person (in Spain) has his religious freedom impaired." He states that what happens in Spain, religiously or any other way, is none of our business. He ignores that of about 250 Protestant Churches in Spain, some thirty are closed. The last one was sealed shut at 3 A.M. on December 3. One hundred and forty-two of these churches operate without permission. They

## AT FIRST GENERAL SESSION



Dr. Clyde W. Taylor (principal speaker), Dr. Albert P. Shirkey (host pastor), and Dr. C. Leslie Glenn of St. John's Episcopal Church are pictured above (left to right) at the first public session of the Sixth National Conference.

have asked; the government refuses. The pastor of the last-mentioned church was fined 500 pesetas five times for holding services. What is Pegler talking about? How about the Rev. Florentino Tornadizo of Valencia who was put in solitary confinement for sixteen days last September for holding services in a private home in Puerto Salgar, just outside of Valencia?

Last year two nuns invaded the Sunday school of the First Baptist Church of Madrid and questioned all the children to find if any came from non-Protestant homes. They found several from one family. A deacon of the church and the pastor were both arrested and fined 500 pesetas each for allowing those children to enter the Baptist Sunday school. How would the Roman Catholics like that treatment in America?

## Beacon Study Shows Church's True Aims

WHAT DO ROMAN CATHOLIC COLLEGES TEACH? asks Harold R. Rafton in a pamphlet recently published by The Beacon Press (first printing, December, 1953; 23 pp., 35 cents). For the answer, he presents a detailed review of "the well-known book, *Catholic Principles of Politics*, by Fathers John A. Ryan and Francis J. Boland, which went into its eighth printing in 1952 . . . [and whose] jacket states that it 'is the basic text for colleges and seminaries, of paramount interest to teachers and students.'"

In his foreword, Rafton notes that while "the textbooks used in many schools and colleges are being closely scrutinized by numerous investigators in an effort to detect any teachings which may run counter to American ideals, those textbooks used in Roman Catholic educational institutions appear to have received little consideration." He has, therefore, undertaken this study "to supply some information in this practically untouched area. . . ."

The picture which emerges from Rafton's study is of a church whose educational institutions teach that it alone has the truth, because its leader, the Pope, holds "upon this earth the place of God Almighty . . ." (Pope Leo XIII, in his encyclical, *The Reunion of Christendom*).

An earlier Beacon Press study by the same author (1951) was entitled *THE ROMAN CATHOLIC CHURCH AND DEMOCRACY—THE TEACHINGS OF POPE LEO XIII*.

Charles W. Amlin, a long-standing member of POAU, is the author of the recently published book, *Mary: Mother of Jesus or Queen of Heaven?* (Island Press, New York, N. Y., 81 pp., cloth—\$2.25, paper—\$1.25).

CHURCH AND STATE



## Steed, Poteat, Speakers

(Continued from page 2)

from an editorial of last summer in the *Indiana Catholic and Record*, as follows:

It may be clear to Catholics, lay and clerical, that we are not waiting for the day when we can bounce rocks off the heads of heretics in this country, but unfortunately it is not so clear to non-Catholics. They can hardly be blamed for feeling a certain apprehension as to what would happen to them and their religious activities if Catholicism ever attained unchallenged power in the United States. . . . It seems to us that those theologians who are attempting to work out a church-state position that takes into account present realities are doing a great work for souls. . . .

Examining the causes of non-Catholic "apprehension," Dr. Poteat observed that in his own North Carolina the proportion of Roman Catholics in the population is "very nearly the same, in reverse," as the proportion of Protestants (one per cent) in the South American Republic of Colombia, but that there is a "shocking difference between the reaction of North Carolina Protestants and Republic of Colombia Catholics to the invasion of their territories by evangelists of another religious persuasion. . . ." Roman Catholic proselytization in North Carolina goes on unhindered, he said, while Protestant proselytization in Colombia is met with persecution.

The explanation for the difference, Dr. Poteat continued, is not to be found in any innate moral superiority of North Carolinians over Colombians, but rather in "the provisions that the laws of these two areas make for the propaganda and exercise of religion." In each place, he remarked, the laws provide for "religious liberty," but the term is used in different senses. In North Carolina, freedom for everyone is what is meant by the law, whereas in Colombia, according to Dr. Poteat, the intention is to grant freedom primarily to the "one true [Roman Catholic] church" with other churches permitted to exist only under close governmental restrictions.

## Colombia Reaffirms Curbs

Colombian Interior Minister Lucio Pabon Nunez on January 28 ordered that "neither [Protestant] ministers, pastors, nor plain faithful can perform any religious activity in public or use means of propaganda outside the premises where worshiping is done."

## Sectarianism Weakens

### U. S., Says Neuhoﬀ

The tendency of Roman Catholicism to form a "cultural enclave" within the United States seriously threatens national unity, Ralph R. Neuhoﬀ, attorney of St. Louis, Mo., contended in his address at a January 21 luncheon session of POAU's Sixth National Conference on Church and State. He defined a "cultural enclave" as one "surrounded by, but not a part of, our general culture."

Under the leadership of their church, he said, Roman Catholics tend to approach education, politics, literature, art, history, morality, and medicine from a sectarian point of view, and to function in American society as a clerically dominated political machine.

The "parochial school view" of education, according to Neuhoﬀ, is "founded upon the proposition that pupils can be educated by being taught not only the questions but also the answers, so that the main function of the pupil is to have a good memory . . . not [for] answers that you have thought out, but answers that somebody has told you are the correct answers. . . ." He said that this is the antithesis of the modern view of education that a pupil is a "real person" rather than "a vessel into which knowledge is poured."

The dogmatic claim of the Roman Catholic Church to be exclusive possessor of the "truth" is a strong handicap, Neuhoﬀ asserted, to Roman Catholics who might be scientifically inclined. "If all important truth has been already revealed," he asked, ". . . why bother with research?" Statistics from an article published in the August 28, 1953, issue of the lay Catholic weekly, *Commonweal*, were cited by Neuhoﬀ as evidence that scientific research is little pursued in Roman Catholic, as compared with non-Catholic educational institutions.

## National Council Scores Colombian Persecutions

Government suppression of Protestant religious activity in Colombia is a violation of the United Nations Human Rights Declaration and the 1948 charter of the Organization of American States, the General Board of the National Council of the Churches of Christ in the United States (NCC) charged in a recent open letter sent to the Evangelical Confederation of Colombia. The NCC also charged that Colombia's anti-Protestant policy is inconsistent with a statement of last December by Pope Pius XII on religious toleration.

## LUNCHEON SPEAKERS



Ralph R. Neuhoﬀ, luncheon session speaker (left), is greeted by Dr. Frederick E. Reissig of the Washington Federation of Churches, who presided over that session of POAU's Sixth National Conference.

## Clerical Control Turns Hospital Topsy-Turvy

All the king's horses and all the king's men may not be able to put O'Connor Hospital together again.

The hospital, located at San Jose, Calif., has recently had a great "fall." As reported in the *San Jose Evening News* of January 9, bitter controversy has arisen following a drastic shake-up of the administration for the purpose of setting up "a new medical staff . . . selected by ten of the nuns who had been familiar with the medical men for many years. . . ."

According to the newspaper story, the public has a "paramount" interest in the hospital, which receives federal and state support. A special committee of the Santa Clara County Medical Society called business, religious, and civic leaders together to hear both sides of the dispute, if possible—but "Sister Margaret, recently appointed O'Connor administrator . . . refused comment." The doctors thereupon set forth their grievances and adopted a "lengthy resolution" which was summarized by the *News* as follows:

" . . . the resolution recognizes O'Connor's as a private institution owned by the Daughters of Charity of St. Vincent de Paul with full legal rights to determine who shall use it; points out that funds for the new unit came from individuals, federal and state grants in the belief it was open to all; cites the obligation to open the facilities to patients of all qualified physicians; states the established rights of medical men to set policies of medical practice and retain self-government; hits at the disbanding of the old and arbitrary appointment of a new staff by a non-professional group; cites the dangers to the health of the community; tells of the divi-

sion of the medical society of the county into two widely-split factions; and states [that] the effectiveness of medical care is jeopardized."

The extent of the shake-up was indicated in figures presented by Joseph Donovan, secretary of the medical association, who "said that in October the O'Connor active staff was made up of eighty-four, with a total of 260 on the total staff," whereas by early January, he said, "there are fifty-one members on the active staff and a total estimated at 204 on the entire staff." Summing up, the *News* said that the total active staff reduction came to an estimated twenty-five. Another grievance cited by the doctors was the fact that when the new staff was being named, only twenty-six members were called to the meeting at which a prepared nomination slate as well as a new constitution were passed on.

### Mediation Proposed

The doctors' committee readily agreed to a proposal made by John McEnery, a businessman closely associated with the hospital, and the Rev. James Strayer of Calvary Methodist Church (a member of the hospital advisory board), that an early meeting be arranged with the hospital advisers to discuss the issues.

Among the doctors whose names figured prominently at the meeting were: Dr. Burt Davis, president of the medical society, who presented copies of the resolution; Dr. Leslie Magoon, who said that the issue ultimately boils down to the question, "Who is to say who shall practice medicine in the community?"; Dr. George Waters, former president of the medical society, who told of unsuccessful efforts by the doctors to regain self-government through appeals to the hospital Sisters, the Arch-

diocese of San Francisco, the medical accreditation board, and the St. Louis headquarters of the Daughters of Charity of St. Vincent de Paul (operators of the hospital); Dr. Pierce Barrett, who pointed out that he and most of his colleagues had looked upon O'Connor as "their" hospital, and had worked hard in fund-raising campaigns for its enlargement; Dr. Frederick W. Kayser, who punctured the hospital's assertion that more "specialists" were needed on the staff by pointing to the staff ratio of 159 qualified specialists to ninety-eight general practitioners; Dr. Ernest Elmore, who reviewed the history of an unsuccessful three-year campaign to revise bylaws and staff procedures; Dr. Dan Brodovsky, who warned that if the O'Connor situation is not cleared up many patients will be forced to give up either the doctor or the hospital of their preference; Dr. Joseph Miller, who "related the futility of long discussion with the hospital superior to solve differences in a democratic way"; and Dr. Leon Fox, ex-president of the staff, who "regretted the situation forcing a decision on whether the medical man should stand up for his rights or accept the easy way as a puppet."

*BULLETIN—Recognition of O'Connor Hospital by the Joint Commission on Hospital Accreditation has been withdrawn as a result of the dispute, according to word reaching Church and State as we go to press.*

## Award to Be Presented At 7th POAU Conference

The American making the greatest contribution to the cause of religious liberty in 1954 will receive a POAU award at the Seventh National Conference on Church and State, to be held January 19-20, 1955, in Washington, D. C., POAU Executive Director Glenn L. Archer has announced.

POAU state and local chapters, he said, will be urged to send in nominations of persons deemed eligible for this award.

The Sixth National Conference, just concluded, was one of the most successful ever held and received enthusiastic comment from delegates and friends all over the country, Archer noted. He emphasized that state and local leaders should mark their calendars and begin planning now to participate in next year's event.

The program will be changed in one respect in the interest of brevity, he indicated—one principal speaker, rather than two, will be featured at the Constitution Hall mass meeting.

### CHURCH AND STATE

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